THE THEOSOPHICAL
FORUM

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THE THEOSOPHICAL SOCIETY IN AMERICA.

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THE WAY.

The disciple desiring to find his Master seeks out some student wiser than himself and places himself (mentally) under his guidance. This is a mistake.

The relationship of Master and pupil is not a physical one, nor a mental one. It belongs to the higher planes of being—the spiritual—and is governed therefore by spiritual laws.

Let the disciple therefore seek out his own Light, in the inmost depths of his being. For that Light is the Soul, and the Master's light being also the Soul they are one; and thus the disciple in finding his own Soul, finds the Master.

The disciple having accomplished this for himself, alone and unaided, reaches the point where he is privileged to meet the Great Soul, to whose ray his soul belongs. In the body, if the Master be in incarnation, or in such soul vesture as he may be wearing. For by his unaided efforts he has earned the right of intellectual assistance and personal contact, and has made companionship possible by his power of recognizing the Soul.

Such intellectual aid and companionship as he may then have, will depend upon the degree to which he has purified his mind and attuned it to the Soul.

He will find that the Master only strives to make clearer to him his own Light—to cause it to burn more brightly; for Soul is One. And that which belongs to Soul can never be in conflict with individual intuition.

This shows that the disciple must learn to discriminate justly between his intellect and his intuition.

The Path is within, never without. Jesus said "I am the Way, the Truth, and the Life." That is the synthesis of chelaship. Christ is the Light of the Soul, and when the disciple finds Christ he finds the Master.

These things are written in the Hall of Learning. I have but roughly translated what I read there. CAVÉ.

BROTHERHOOD AND ART.

Art should bring it about that the feeling of brotherhood and love of our neighbor, attained now only by the best people in our society, should become the habitual feeling instinctive in everyone. Calling forth in people in imaginary conditions the feeling of brotherhood and love, the art of the future will teach people in actual life, in the same conditions, to experience the same feelings, laying in peoples' minds the rails along which naturally proceed the actions of people educated by art. And uniting all people of the most different characters in one feeling, and annihilating separateness, international art instructs people in unity, showing them not by argument, but by life itself, the delight of general oneness, outside the barriers fixed by custom.

The destiny of art in our times consists in this: to translate from the region of reason to the region of feeling, the truth that the well-being of people consists in their union, and to substitute for the present reign of force, the kingdom of heaven, that is, love, which presents itself to us all as the highest aim of human life.

It may be that in the future science will discover for art newer and higher ideals, and that art will realize them; but in our time, the destiny of art is clear and definite. The problem of the art of the future is the realization of the brotherhood of mankind.—*Count Tolstoi*, in *What is Art?*

FROM AN OLD LEGEND.

(With apologies to Cavé.)

Weary with the struggle for life and discouraged in the quest for knowledge, I fell asleep and dreamed.

I rested upon the green bank of a river and shining sands stretched down to the sparkling waters. And as I rested, an angel stood beside me and smiling, said, "What wouldst thou?" I answered, "Tell me, what is Truth?" For answer, the angel pointed to a row of shells of different shapes and sizes, then stooped and filled each with the clear water. "My child, you see the water is the same pure, crystal fluid in all the shells, but it molds itself to the shape of the vessel it occupies, often reflecting, in its iridescent sheen, the beautiful coloring of its temporary resting-place. It is thus with Truth. Its pure, white light burns undimmed in all things and in your own heart. Be not deceived by the shape and coloring of the temple." The voice of the angel died away and I awoke, and with renewed courage and hope took up my burdens.

GRACE LEE ORR.

CRITICISM, ICONOCLASM AND HARMONY.

> "The doctrine of hatred must be preached in counteraction to the doctrine of love, when that pules and whines."—*Emerson.*

In the last issue of the FORUM appeared an article "The Angels Destruction" based as many recent articles have been on a deprecation of the spirit of iconoclasm. Very beautiful are these ideas of peace, forbearance and gentleness, yet I am persuaded that the word most needed in the T. S. today is that these same ideas, so sweet and saintly, are but half a truth and hence more deadly than utter falsehood: that the attitude of mind to which destructive warfare against entrenched and regnant wrong looks so rude and sinful is not a sign of incipient chelaship, but rather of the budding of a sickly sentimentalism which never did aught but give its proud possessor softening of the brain.

Brahma, Vishnu and Shiva.—Creator, Preserver and Destroyer, are the trinity behind this manifested world, and just so surely as man is builded by the cosmic forces in their own image and likeness, so surely is the man or this society which does not represent all three an incomplete man or society and so surely does the man who decries one of this trinity of forces and impede its operation through him sin against the law of equilibrium and invite destruction on his own head.

We hear much talk of harmony, yet look back over the last two years and you see the cry of "Harmony" raised ever to silence honest questions and drive back honest doubts—you see it suppress the spirit of inquiry which might have saved the society entire, till that free spirit burst from its bonds and in so doing rent the T. S. in twain. You have seen this pursuit of false harmony come to its logical result, a harmony of cringing subservience like unto the "peace" that once reigned in Warsaw, and you will soon see the offended law of equilibrium assert itself and of this temple built on false "Harmony" there will be no two stones left together.

Have we learned nothing by all this? Have we so soon forgotten the words of that member who wrote that he had learned by bitter experience the folly of "peace at any price" and that "Harmony can wait but doing what is right can't"? True harmony does not begin in repression but is the child of absolute freedom. When every man in fearless self-reliance follows the law of his own nature unheeding all else, then so surely as the universe is essentially one, the individual chords cannot fail to unite in infinite harmony; which harmony, like all other true things is the work of long cycles

to attain, but has its cheap substitute always at hand to delude the unthinking. Too much apathy, too much conformity, too much support of dead institutions and self-exalted leaders, too much worship at shrines which like those in the old Norse legend need but one stroke of the battle-axe to have the rats run forth from them and undeceive the worshippers—these are the ruling and dangerous tendencies today. Equilibrium is a good thing but it is attained by bringing the pendulum nearer the centre not by pushing it still farther away. Let us then stop talking about harmony as a thing in itself and not, as it is, a result; stop making it a fetish to which individuality and strength are sacrificed. Let us remember that destructive force in its rudest form has done much in the past—has freed us from kingly rule, has freed us from priestly dominion and given us the right to be Theosophists without danger of torture or death, has freed the black slave and torn the hand of Spain from the throat of bleeding Cuba—let us remember these and many more of its works ere we say piously "Man dare not destroy—he is not wise enough."

"Out of the strong cometh forth sweetness" and sweetness attained at the cost of strength is insipid. The true Theosophist in this iron age is not a pale saint with down cast eyes, who "feels brotherly" and writes fantastic rhapsodies that "sound occult" but is a stronger, more fresh and virile type, whose love for humanity may lead him at times to fierceness against its enemies, who though he may fail at times to strike as Arjuna was taught without attachment to results, yet never stands in dejection and doubt as did Arjuna before the battle to which the duty of his race and Karma calls him.

WALTER A. SHUMAKER.

ORGANIZATION; DISORGANIZATION; REORGANIZATION.

It would be well if all earnest students and devoted workers in the Theosophical movement were familiar with the Law of all Life. Its apprehension would not only enable them to discern the "signs of the times", and so save them much useless friction and lost labor, and enable them to utilize energy and opportunity, but it would save friction, discouragement and confusion. There is not only the Law of Cycles great. and cycles small, the ebb and flow of tides from center to circumference, and from circumference to center, but integration is regularly followed by disintegration, and one process is no more the manifestation of life than the other. In the varied functions of the tissues aud organs of the body the building up by

nutrition, and the disintegration by use, are equally organic, vital, and necessary. Now apply these principles to the body-politic, the body-social, or the body-theosophical. Men and women are to these, as cells to the human body, and One Law applies to all. "As above, so below; as within so without; as in heaven, so on earth."

For many years the organization of the T. S. prospered. It grew, and waxed strong. There was harmony, solidarity, and centralization of power. The tendency was to crystalize, to fossilize into a church or creed. Then in obedience to Law came disorganizing forces, loosening things to the very center; an effort at greater centralization of power and more compact and permanent organization. It could not possibly long succeed, or gain any permanent measure of success. It meant, in the fullest sense, disorganization, and that process is not yet complete, for in many directions it means complete disintegration, and dissolution, the better to prepare the ground for the next step in the evolutionary process. The "germ in the root" is deathless, and around it will reform a body stronger, wiser, grander than before.

This germ in the root is the deep conviction in every earnest soul that Theosophy *per se* is true, and the devotion that this conviction inspires in the soul of man. Dissentions and disagreements were natural and inevitable and belong to individual evolution. It was necessary that each should act for himself, and learn to distinguish the false from the true; the transient from the permanent. In short, the disintegrating forces had to be met and experienced before a more permanent organization could be formed and maintained. For anyone to profess belief in Brotherhood and the truths of Theosophy and yet to cherish resentment or ill-will toward another professing the same belief, is an open confession of insincerity. So long as such a contradiction exists the individual is under the dominion of disintegation and death.

The living stories for the spiritual temple that is to be will be laid in the cement of love and forbearance, charity and goodwill. The pattern of "that other Temple not made by man, eternal in the heavens", remains forever the same. It may for a time be lost sight of, and by dissentions amongst the workmen be obliterated from the tracing-board of Time, but like the "cubical city" the "heavenly man," it exists in the heart of all real Brothers, and each will recognize it and work for it when the building of the outer temple begins.

If the eye of faith is upheld by the light aud power of knowledge, there will be no fear and no discouragement in the presence

of disorganization and apparent dissolution, for these are but the necessary forerunners of a grander organization, where each separate stone shall find, and know, and *hold* its place, in the wall of that City of Refuge for the distressed of all nations, kindred and tongues. Just as those without faith or hope mourn over their dead, and tremble with fear at the destruction wrought by the destroyer, so do those not "wise in spiritual things" stand aghast at the disorganization going on in the T. S. Those who see it all as inevitable and necessary, and as preliminary to better things, are serene and steadfast, peaceful and confident, knowing that *all is well.*

Shall one then *promote* disorganization? Nay; Karma will do that. As well might one kill his brother under the plea that he is to die some day. But we may know that while death is inevitable, it is but the prelude to a higher and nobler life, and not the end of Life. When the true time to reorganize comes, every true Theosophist will be ready and waiting, all others will fall away.

J. D. Buck.

ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

THE REALM, THE RADIANCE, AND THE POWER.

"Learn now of me, how he who has won the first great victory, shall go forward to the everlasting Power. Here is the perfect rule of wisdom, briefly told:

"Let him hold himself firmly in the ray of the illumined Soul, freeing himself from the tyranny of sensations, and rising above lusts and hate;

"Let him dwell in solitude; let him be sparing of bodily lusts; let him subordinate thought, word, and deed to the Light; let him steadily bring himself under the inspired will; let him overcome self-reference;

"Let him rid himself of these things: conceit, violence, arrogance, sensuality, jealousy, graspingness; then, free from the sense of appropriation, and full of the great peace, he builds with the everlasting Power."—*Songs of the Master.*

The perfect rule of wisdom here set forth, holds the answer to the difficulty and perplexity we are facing at this very time: the question what to do next. We have won the first great victory. And now we are waiting, in a kind of quietness and uncertainty, knowing that something has been gained, but not seeing

clearly what it is, not able to give any lucid account of it to ourselves; not seeing whither our victory is to lead us. To use an idiom: we cannot see where to take hold: where to catch on.

This is far from being a new difficulty, or a perplexity peculiar to ourselves, or to the present hour. On the contrary, this uncertain and waiting attitude is a quite inevitable, and constantly recurring stage on the great path of life; all who have passed along the path, have faced it, just as we are doing; and it is so familiar a friend that its position is marked in all the books of the Mysteries.

We shall make the matter clearer, if we go back a little, and see what our victory consists in. We may put it on record that every stage on the path consists of three parts, and that we have passed two of the three, in the stage we are traveling on. Every stage has three divisions: the time of aspiration; the time of illumination; the time of realization. And the moment of perplexity comes after illumination, and before realization—the point where we now stand.

We have all passed through the time of aspiration. We all know how it was with us. First, the time of miserable unrest; of crying for the light, but without in the least knowing what we wanted, or what our malady was. Nothing but a great dissatisfaction; a sense of the meanness of our lives. That was the first stirring of the soul. Then came a stronger longing for the realm, the radiance, and the power: for all the dim glory hidden in our souls. At first the thought of it was cherished as an almost hopeless regret, a sadness for something far beyond our reach. But here, as elsewhere, the appetite grows with eating. And aspiration gradually nursed itself into hope. We knew that the realm and the radiance were real; and we watched for the gleaming of the light that led us on, till hope became fulfilment; till aspiration ripened into illumination.

The full illumination may or may not remain within our conscious memory; but the sense of it is there. We know that the Oversoul has gleamed into our hearts, that we are inwardly open to the immortal sea. We may not know how we know this, nor remember our hour of revelation. But the radiance haunts us; the brooding divinity is there.

That is the second stage. Now comes the third. We have to work that radiant hour into our lives, to realize it in character and in work; to embody our revelation. When we have done this fully, we shall be ready to rise to a new illumination and a

new realization; and so the great work goes on. But how to realize our sense of the Soul? That is the problem that brings us the perplexity of waiting. The memory and sense of the Soul haunt us like a shining sea we have seen in dreams, but we cannot find our way back to it; or we are on ice so smooth, that every movement sets us slipping. We can get no grasp on it, no hold, no leverage to move ourselves by. We cannot make our start in life.

The perplexity is a real one. But we overdo it. We never lose a chance of telling ourselves that we are at the end of our powers. That is one of the privileges of sovereign man. But there are ways out of our difficulty.

The first clue is this: it is not really we ourselves who have to find the way; it is not we who have to form the plan, and win the battle. That is already provided for, by the lord of life and death in each of us. The great Life, the everlasting Power, which, like a strong torrent, flows through the channel of our lives, has seen to that. We are not personally responsible for the moving power, for the vital force that is to carry us onwards. A sense of this brings stillness; and, in the stillness, the lord of life and death, the Genius, who really is responsible, will be able to catch our attention, and get his idea into our heads. But we try the patience of the Genius.

There are two elements: first, the almighty Power; then, our individual selves. Our work is, to express the Power, through our individual selves. That is what the sage of old meant, by bidding us keep firmly in the ray of the illumined Soul.

Our perplexity is due to this: a new power is to enter our lives, and it is so unlike anything we are familiar with, that it takes us a long time to recognize it; it takes us a long time to become conscious that we have recognized it. Then at last we shall be ready to move forwards.

It is another of man's privileges, to get into mischief of precisely the same kind, a hundred times in succession. This is what happens at this point of progress. We get entangled in the very things that we have just conquered, on our upward path of aspiration. There is a new air about them now, and we get taken in again. The traps that catch us are two, one for each of the inferior worlds, into which we have dropped back after our hour of illumination in the third world, the world at the back of the heavens. The two dear foes are, the lust of sensations, and the conceit of our personal selves. To get rid of the lust of sensation, is like a bath in the ocean, or a long breath of mountain air. To

get rid of conceit is like a harassed debtor's sudden release from all financial liabilities. These are the things that stand in the way, and keep us from hearing the voice of the Genius.

It is not sensation that we are to conquer, but the lust of sensation: the preoccupation of our fancies, by memory and desire. Sensation is the earth, quite clean in its due place. The lust of sensation is that same earth afloat in the sea of emotion; the muddy wave of a shallow sea.

The position is this: our souls have a layer of sensation below us; a layer of inspiration above us. We cannot do justice to both at once; we cannot have the sense of both at once. If we are preoccupied with the one, we shall be deaf to the other. But we are here to catch the voice of inspiration. Before we catch it, we must close our ears to the voices of the earth. People fancy they cannot get on without sensation, and that if it ceased for a moment, they would die. They have to learn the contrary. To put this in another way: the perpetual thinking of certain sensations, as dwelling in certain parts of our natural bodies, forms a web which holds the psychic body within the physical body, and prevents its going forth to commune with the Soul. We must forget about our natural bodies for awhile, or we shall remain prisoners, till death tumbles us out into the blue ether.

It is not a question of deadening sensation, and growing rigid. It is rather that we must wash our memories and fancies clean, at least for a while. We are to receive a quite new kind of impression, from a new direction. We cannot be in two places at once. This is the very simple truth which underlies all ascetic ideals. Abstinence, in itself, has not the slightest value, but the stillness that goes with it is needed, if we are to hear the other voice.

Then that dear enemy, who comes back to us as often as recurring springtime: the conceit of our personal selves. It is something like this: we are made of three things,—the animal, the personal, the divine. Our life really streams down from the divine, through the personal life, to be expressed by the animal, in in the visible world. For the animal can really express very noble and subtle things, in his looks and works. But the personal part of us, the middle man, labours under the delusion that he is doing it all; and he thinks, moreover, that whatever he wants, must be good for all three. So he exasperates the creative man above him, and makes the animal man do many unwholesome and exciting things, which bring him to an early grave. It is the illusion

of very young people, that all half-heard conversation is about themselves; and that all the world is watching them. That part of youth often lasts long; and it is this fatuity which defeats the Genius. The personal man thinks that everything which goes on, is for his benefit; he wants to get a profit from everything, and is continually trying to wrest things in his direction, instead of letting them go clear through, to express themselves in the outer world. What is there in it for me? asks the personal man; and that instinct vitiates all good work. That is what the old sage meant by the sense of appropriation. It is the sin of the middle world. Vanity keeps many a man fom hearing the voice of the soul. The vanity of what he fancies his personal self to be, of what he fancies others think of him, and expect of him, keeps many a man from daring to obey the voice of the soul, when he has heard it. And the personal man is an adept at pleading in his own favor. He is a most plausible knave, and very sorry for himself.

We cannot listen to the soul, because we are thinking of our troubles; and vanity is father to most of them. The sage of old has mentioned other things which stand in our light. There is arrogance, the cheerful assurance of superiority, which seems to lighten every man who comes into the world. At least, we all use moral looking-glasses. Then violence, in which nature rebukes us. She makes a noise only when she is destroying. All her building goes on in silence; all the splendid vitality of spring comes forth without the audible stirring of a leaf. She can move a continent, and no one hears a grain of sand fall. Then jealousy, and the rest, that we know as much of as any sage. These things make the noise of our personal selves, which fills our ears, and drowns the voice of the silence.

These are the things that thwart us, when we should be standing in the ray of the illumined Soul. They keep back the stillness, in which the new voice should speak. Every inspiration comes from within and above us; from the Life in the radiance and the realm. The Life speaks to the individual soul, and seeks to be expressed through the work of the individual soul. Now all souls are different. So all expressions of the Life will be different, though inspired by the same Power; just as the same sun brings forth a hundred different flowers, from as many different seeds. Each of us has his seed of genius and power, his individual talent and gift. And the problem is, to let it be quickened by the eternal sunlight.

Here is at once a difficulty, and a delight. The work will be

different for each of us; so that no one can really show the way to another. But its fruit will be different for each, so that each of us will have the delight of original creation. We are in the presence of the Power, the Radiance, the Life. The Oversoul is brooding palpably over us, and we feel the haunting presence. But it is all so new, so unprecedented, so strange, that we do not know how to begin, or how to put our hands to the work.

Well, there is plenty of time. Work that is to last forever, need not be hurried. We shall not be taken to task, for making the gods wait. But that splendid presence will haunt us, brooding over our days and nights, until we are carried away by its mighty breath of creative fire, and then we shall know what the lord of life and death was whispering to us through the silence.

QUESTIONS AND ANSWERS.

Question 127.

Should Theosophists do practical work?

Malbrouk.—Every Theosophist should do practical work. This does not mean that every Theosophist should make clothes for the poor or baby linen for "incoming Egos in Cuba" (!). Practical work is a very comprehensive phrase and means the expression, in action, of thought and aspiration. Now every one is not built upon the same plan, and "specialization of function" is an occult as well as a scientific fact. Hence every member of the Society should determine for himself just how he is best qualified to give expression to his understanding of Theosophy. Nor is there any high and low class of practical work, except in so far as the prompting motive may vary. To make clothes for the poor, to visit hospitals and prisons, to relieve the destitute, to find work for the unemployed, to teach poor children how to find light in the darkness of life, to give lectures, to write articles, to distribute inspiring literature, to wash the floor of the Branch meeting room, to assist political reform, to stay at home and romp with one's children—may constitute the best sort of practical work, according to time and circumstance and duty.

But the question is vague. It may mean, should members of the Society, as members, undertake philanthropic work along lines of practical charity? I suggest that such work may be done equally well by them in their capacity as mere mortals. Sometimes it may be well for certain members of a Branch to form themselves into a subsidiary organization for the purpose of doing such work; but they

will often find it best, unitedly and perhaps as an informal committee, to assist some public organization already established, and to take into it their theosophical principles and their human hearts, devoting some part of their energies to it, helping its work directly, and also indirectly by raising its tone, broadening its platform, enlarging its sympathies.

There are but few, comparatively speaking, with whom we can co-operate in spreading a knowledge of Theosophy; but few with whom we can unite in acquiring a knowledge of it ourselves; but let us be thankful that there are large numbers of people with whom we can co-operate in "good works" of other kinds. The organizations they have already formed are probably good enough for us—though here, as elsewhere, it is impossible to lay down rules; the the utmost one can do is to suggest principles and to leave it to the questioner to apply them.

Of one thing let us be very careful; not to assume, because we think some work excellent, that it must be the duty of other members to assist us in its furtherance. That dogmatic attitude has led to trouble in the past.

Question 121. (*Continued*).

What is the real mission of the T. S.?

Suggero.—Probably each member of the Society would answer this question differently. Yet it is obvious that to work intelligently for the Society, nothing is more necessary than a clear appreciation of what the real mission of the Society is.

To begin negatively and to remove one important misapprehension, the real mission of the Society is not practical work. It has first an intellectual mission in that it is designed to teach a certain definite philosophy to the world, and second and most important, it has a spiritual mission in that it is intended to influence the whole future of mankind by its immediate effects through its members upon the astral and etheric planes.

To elaborate these two divisions of its influence: As an organization its mission has been to conduct by all proper means, an "ethical and philosophical propaganda"; to teach the Wisdom Religion by public lectures and meetings, by the publishing and wide distribution of books and pamphlets and magazines, by conversation and by example.

The secondary and yet most important part of its mission grows naturally out of this work: the spiritualizing effect upon the race which this propoganda of the philosophy inevitably will have.

And this effect will be produced directly upon individuals and indirectly upon the masses. Indirectly upon the masses its influence will be felt mostly in the future.

The chief mission of the Society, therefore, may be said to be the improving the conditions of the future. It is for the future that the adepts work. An important point this that should not be overlooked. It does not matter how powerful an organization we have nor how many members, nor how many branches. What does matter is that we should work forcefully and earnestly to accomplish as much as we possibly can in the unlimited field that is ours. Of course we do want a large and powerful organization provided we thereby create a larger sphere of influence for good, but unless the growth of the organization is along healthy lines, it were better for it to remain an ideal held by a few.

It is not until the individual is reached that the mission of the T. S. becomes practical. Its work should be practical only through its influence upon the individuals that compose it. It should so impregnate the members with the spirit of charity and good-will that they become eager to do what they can to ameliorate the conditions of modern life. But this effect is distinctly secondary. Its mission as an organization is on a higher plane. It were better to spread a spirit of charity than to be charitable for so doing you reach thousands where otherwise you would reach but one.

THEOSOPHICAL NEWS AND WORK.

IMPORTANT NOTICE.

Members are reminded that their yearly dues for 1899 are now payable and should be forwarded to the Treasurer, A. H. Spencer, Box 1584, New York, as follows: Branch Secretaries should remit $1.00 for each member of their Branches. Members at large should remit $2.00 each direct to the Treasurer.

(Signed) J. D. Buck, President T. S. A.

THE THEOSOPHICAL SOCIETY IN GERMANY.

Members will be glad to learn that the T. S. in Germany has perfected its organization under the guidance of our old friend Dr. Franz Hartmann. A brief summary of the constitution is appended for the information of our members.

The T. S. in G. is a free union of all Theosophical unions and societies in Germany, based on the recognition of freedom, brotherliness, spontaneity and toleration.

Is a part of the free independent, general and international T. S. existing all over the world. Has nothing to do with any "secret schools" or esoteric societies within or without the T. S. Chief object is to form nucleus of univer-

sal brotherhood on theosophical principles, which is the common object of all T. S. which have evolved from the Society founded by H. P. B., W. Q. J., H. S. O. and others. The organization includes all German speaking countries. T. S. in G. is independent of all societies outside of Germany. It forms with other T. S. in Europe, *the* T. S. in Europe.

Its chief object is to form nucleus of Universal Brotherhood, etc., its Subsidiary Objects are: (a) The study of eastern Religious, Philosophies, Science, etc. (b) Development of soul powers and unselfish application of same.

The T. S. in G. is not a secret society. No ritual. No Dogma nor creeds. Does not represent interest of personalities. Does not acknowledge any authority. Not responsible for what is expressed by members. Every member believes what he likes. Can chose any leader he wishes.

Members must show the same toleration towards others they expect for themselves.

Societies which follow like objects may join if they acknowledge Constitution of T. S. in G.

Every male and female person may become a member provided they acknowledge in writing the 1st object of Society and promise to uphold Constitution.

Advisory committee consisting of Presidents of all Branches. Management in hands of executive committee, consisting of recording secretary, treasurer and one member.

Advisory Committee of the T. S. in Germany.—Dr. Franz Hartmann, Corresponding Secretary; Hermann Rudolph, Recording Secretary; George Prim, Treasurer.

Office: Suselstrasse 25, Leipzig, Germany.

CORRESPONDENCE.

The following letter explains itself. As the subscription to Mr. Johnston's book is but 50 or 60 cents, there is not a member in the Society who can plead poverty as an excuse, and we should feel it a duty as well as a privilege to help along the second object of the Society.

NEW YORK, January 30th, 1899.

DEAR FORUM—

Please insert an editorial note to the effect that I have received a considerable number of names of subscribers for my book. Some people who formed the intention of sending their names, have not yet carried it out. There is a proverb about good intentions.

Sincerely,

Flushing, N. Y. CHARLES JOHNSTON.

REVIEWS.

Members of the T. S. who read German more easily than English, will find much of value and instruction in Dr. Franz Hartmann's magazine *Lotusblüten;* and those of our members who come from Norway would do well to keep up their old associations by subscribing to the *Tidsskrift for Teosofi*, published by the T. S. in Norway and edited by Captain Th. Knoff. Both magazines may be obtained through the W. Q. J. Publishing Co. (S.)

Mr. Charles Johnston is doing very good Theosophical work through his articles in the secular magazines. There is no better way to reach the public and impregnate the thought of the day with our Theosophical philosophy than to furnish reading which is not labeled theosophy, Notable among some of Mr. Johnston's recent work are, "Children as Teachers" in *Suggestions*, a magazine published by The Chicago School of Psychology, and "Education and Culture", published in *Self Culture*, of Akron, Ohio. This latter article is so exceedingly interesting that it is to be expanded and re-issued as an essay. (S.)

BOOKS AND PAMPHLETS.

The Secret Doctrine, (Vols. I, II and Index), *H. P. Blavatsky*,	$12.50
Key to Theosophy, *H. P. Blavatsky*	1.50
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